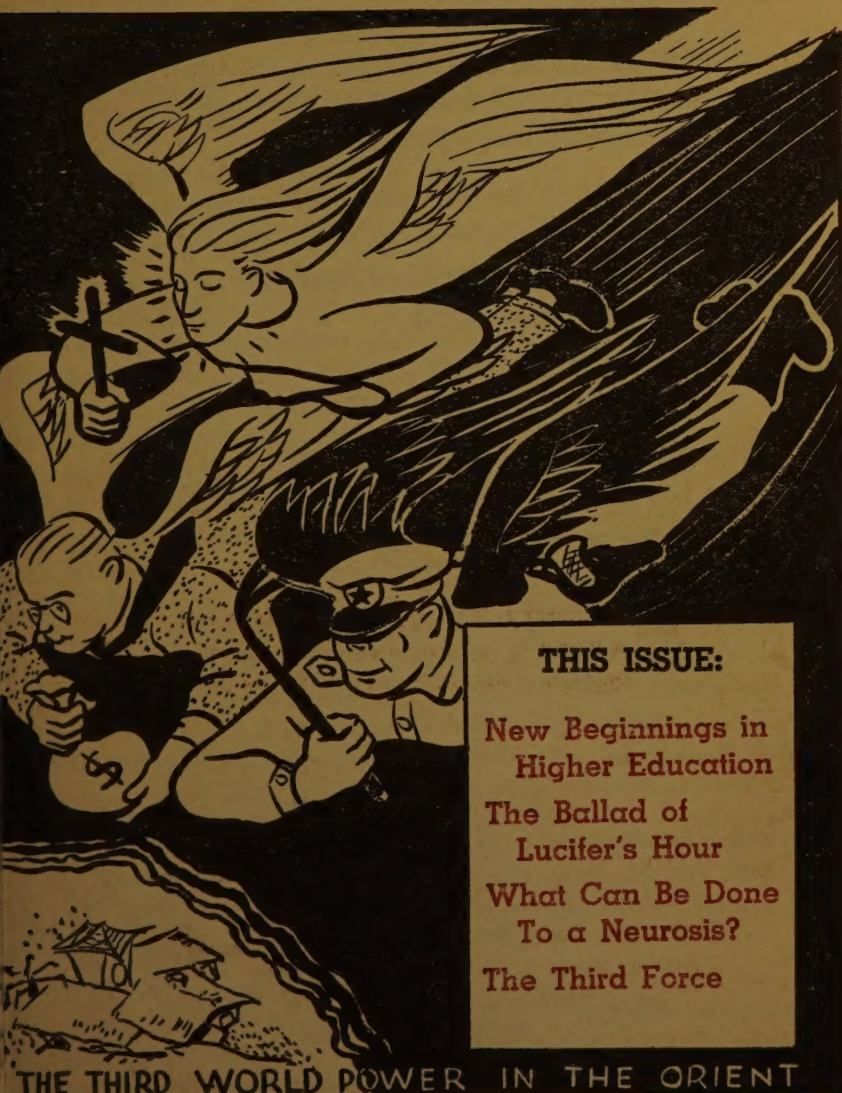


INTEGRITY

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THIS ISSUE:

New Beginnings in
Higher Education

The Ballad of
Lucifer's Hour

What Can Be Done
To a Neurosis?

The Third Force

THE THIRD WORLD POWER IN THE ORIENT

VOL. 5, NO. 8, MAY, 1951

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EDITORIAL



AMERICA'S wild reception of General MacArthur is another sign, if we need one, that the world hungers for a Messiah. It wants a savior and is prepared to adore him. It wants miracles too and is quite prepared to believe on no evidence at all. Remember the Orson Welles' broadcast, the speculation about flying saucers, the Necedah incident.

One is reminded of that other time when a people wanted a Messiah, but got One not exactly to their taste. However it will turn out this time, it is certain that the world's real need is for Christ and that He is not failing them.

We are particularly struck lately with the fact that God seems to be preparing the world for a great era to come. He seems to ignore all those day-by-day events which fill our headlines for work at a more fundamental level. Both in the Church itself and in the world it is a metamorphosis which is taking place rather than a great expansion, or a triumph of numbers or of glory. It is because of this change that is taking place, this adaptation, that little things can have big significance.

Two recent books strikingly illustrate this. One is Dr. John Wu's *Beyond East and West*, and the other Dr. Karl Stern's *Pillar of Fire*. Both will be reviewed in coming issues of INTEGRITY. They are the spiritual pilgrimages of a modern Chinese and a modern Jew, brilliant sagas of brilliant men, but more universal than individual. Dr. Wu belongs to old China, to new China, and to Christianity which transcends and unifies both of them. Surely his own history presages the history of his country, he shows in his own person how China will bring what is Chinese to perfection within the mantle of the Church. Similarly Karl Stern traces the odyssey of the modern Jews, showing in his own person how they were uprooted at the very moment of their seeming assimilation, how they seek to return to their roots, and cannot because their heritage is now in Christianity.

What these men have done for their people, as exemplars, Thomas Merton has done for the ex-Protestant pagan and Douglas Hyde and others have done for the zealous communist. They are lone figures comprehending masses of less representative, less articulate people.

In another way the priest-workmen in France, and the little communities of work or land communities here and there are exemplars, symbols, experimentations. It is in this context too that the Christian intellectuals, who are only a handful and who seem sometimes to be arguing among themselves over minutiae, are laying the ground for a future that will come into being when God so wills.

We should be eager to act, but as God wills. Activism can be the enemy of the formation which must precede a Christian revival.

* * *

We promised some seminarians that we would publish a theologian's verdict on our reasoning about the morality of television. Our readers will recall that we said television wasn't just a television "set" but a symposium of advertising brains, scientific genius, entertainers and wood and steel, and that this phenomenon could best be defined as an *opiate*. We said that television as so defined was *essentially* evil because its end was spiritual sedation. We added that "essentially bad" doesn't mean "totally bad." Well, our theologian, who teaches in Rome and is a real good Thomist said our theology was fine. He said to remind the seminarians of the principle, "*Bonum ex integra causa, malum ex singularibus defectibus.*" Which means that a thing to be good must be all good; defects (which can come from a multiplicity of sources) prevent a thing from being good simply. Their principle—nothing is intrinsically evil—is only partially true; for sin is intrinsically evil. What they meant to say is that nothing is wholly evil, for even evil needs some good in which to exist. In this sense the Devil is not evil; so what? Should we say nice things about him then, or should we realize that as far as we are concerned, he's evil."

We think the confusion also arose because the seminarians thought we meant television was *materially* evil.

We have since been asked, "How about the Pope and Saint Gabriel?" Well, we think that television needs as powerful a guardian as it can get, so we're glad it has Saint Gabriel. If he succeeds in ordering this scientific wonder to good uses, and shrinking it to its proper proportions in the scheme of things, it won't be an opiate any more, but neither will it bear much resemblance to the American institution that we now see about us.

THE EDITORS

New Beginnings in Higher Education

Educational institutions are established to carry out certain purposes which their founders believed to be of importance at the time of foundation. These institutions rapidly jell in a certain form fitted more or less to their purpose. This jelling gives them a stability which allows them to continue doing their work even in difficult times, but it also renders them rather inflexible, and unadaptable for new purposes, new knowledge or new needs.

Our Catholic colleges in this country were established to give to Catholic young people an education equivalent to what their contemporaries were getting in the secular colleges and universities, but in a situation where their faith would not be endangered. Therefore we built first colleges of Liberal Arts, and then professional and graduate schools. The work was well done, and today a person can get a complete education in a Catholic school. We have Catholic writers, Catholic lawyers and doctors, and Catholic research workers who can hold their own with others. The purposes of our schools have been well carried out. The need was met.

But now other needs are showing themselves, desperate needs. It is becoming evident that our society is in danger of internal collapse. Its morale is gone. What we now face is something much more serious than the task of training people to take their place in American life. We face the task of creating here in America a Catholic culture which takes into account the American heritage. More than we need lawyers or historians we need people who will be a Christian leaven deep down in our society. The renewing of all things in Christ demands an apostolate acting not from above society but within it, an apostolate functioning at the grass roots, an apostolate whose members love people and love work and at the same time know their goal. We need people with keen and finely trained minds who do not let their intellectual ability set them apart from the rest of men.

In our colleges this need is recognized by a fair number of students and of teachers, but their experience seems to indicate that the colleges are so definitely framed to meet another need that the demands of the new apostolate cannot be satisfied there without a re-orientation so drastic as to be almost impossible. We must therefore consider the proposition that new institutions are necessary to carry out the function of training apostles to society.

Here is a suggestion for a type of institution. Since the thing is new, it should become the subject of much discussion.

Orientation to Apostolic Formation

The college of the apostolate must recognize its purpose. It is not designed to train men for a career, either in graduate work or in the professions. It is not designed to fit into the educational system that we already have, for it is conceived for a different purpose. People coming to it will not be given training in any of the recognized ways of making a living, although it may give rise to opportunities for making a living which do not exist now. Since it is not designed to fulfill the purposes for which our existing colleges were founded, there is no need whatever that it follow the pattern which they follow, especially since there is reason to believe that that pattern is becoming defective even for attaining the goals for which it was set up. We are not to be bound by academic tradition except in so far as it works definitely for our purposes, and we are not bound by academic requirements as to what we shall do and shall not do. Our school must be designed with the one end in mind of preparing American Catholics for the apostolate within society, as a leaven for society. This does not mean that we are considering a training school for "full time" organizers of Catholic Action. Rather we plan an institution for teaching that basic truth and orientation which would naturally lead to an apostolic life.

The education for the apostolate must be liberal rather than vocational. Its main purpose must be to present the student with truth and to train his mind to grasp truth in increasing measure, to live according to truth, and to explain truth and apply truth. The student must not only *know*, but *know how*. He must not only know but live his knowledge, and be able to impart it. The implications of truth for society must be understood. Since the grasping of truth is the occupation of a lifetime, the college can only hope to give the student an introduction to the most important aspects of truth and an inspiration to continue his intellectual and apostolic interest throughout his life.

It is by no means to be taken for granted that the best way to initiate the maturing young person into truth is to introduce him to the recognized fields of knowledge either seriatim or several at a time. The division of the web of truth into sections has not been carried out always with pedagogical intent. It happened sometimes for historical reasons or from love of systematic arrangement. Much of it is quite modern, and intended to facilitate research rather than learning. To use the currently recognized "sciences" as the basis of a curriculum may not be desirable. For one thing it makes integration difficult by concentrating the atten-

tion on small areas of truth and considering these areas without regard to their connection with the whole of things. It makes these areas the primary focus of interest, so that a science which is theoretically a study of one aspect of one of the great objects of knowledge, becomes itself a primary object of study. Thus economics is a study of one aspect of society, but the student of economics is apt to think of his subject as an independent realm of knowledge, all neatly packaged and standing by itself. When sciences are learned in this way there is no effective unity in knowledge and no effective ability to apply it to solve existing problems.

Moreover, as they exist today, many of the fields of knowledge are organized with the express purpose of excluding religion from them. If they are taught as they stand, we have the task of "bringing God in," which is a rather hopeless job if we start with a godless system.

New Approach to the Curriculum

All this should give us courage, seeing that we are breaking with convention anyway, to approach the matter of curriculum from a new direction. We can begin with asking what are the most important things which an educated American Catholic should think deeply about, and come to know. Instead of answering glibly, "Theology, history, sociology, mathematics, biology, etc.," let us go behind these sciences to the great objects toward which they point. We will find four great objects of knowledge—God, man, the created world, and society. Our student must have deep and serious knowledge of these four great objects, and an ability to apply that knowledge to the situations in which he will find himself throughout his life. (Deep and serious knowledge does not mean exhaustive knowledge of course. That is not gained in any school or in any lifetime. But it does mean a knowledge adequate to the mental capacity of the student, so that it will not be in any sense childish.) Our subjects of study, then, will be four: Man, God, the Created World, and Society, and we will cut across the existing "sciences" to study these subjects.

Because our aim is to educate people into society rather than out of it, we will not try to produce "intellectuals," that is, people whose very training has isolated them from the rest of men. The intellectual, this ivory tower person, is not over-educated, he is under-educated, one-sidedly educated. He has acquired only one kind of knowledge. He is a specialist in conceptual knowledge or "knowledge about" things, but he is an ignoramus in "knowledge by acquaintance." The man in the street has this latter

knowledge but not much else. Both therefore are lacking; and it should be one purpose of our school to train our students in both kinds of knowledge simultaneously, so that they will truly know.

Knowledge by first-hand acquaintance will be gained by the student's participation in activities calculated to produce this acquaintance. These activities are fully as important as are the studies, for they prevent development of a purely academic mentality. Perhaps the reader has guessed that we are trying to carry out Peter Maurin's axiom: Workers must be scholars and scholars must be workers.

In addition to knowledge, the student should develop the rhetorical skills: reading, to understand the thought of others; writing and speaking, to express one's own thought; and logic, to analyze and criticize thought.

The Study of Subjects

The program of education in our college will thus be three-fold: the presentation of the basic subjects of knowledge, the training in the skills, and the participation in activities designed to bring about a better acquaintance with the subject. The central process is the presentation and study of the subjects. This will be done serially so that the student will take up one thing at a time, but in such order that each subject studied will be a help to the next step in learning. In this way he will learn to concentrate. His reading, his writing, and his discussing will all be directed for one period of time to the same subject. Then he will pass on, with all his forces of attention, to the next subject, and so on until all the subjects have been covered. But his knowledge of the first subject will not be forgotten for it will be constantly called upon when he is studying the second. In this way, knowledge acquired at the beginning will, by constant use, still be bright at the end of the college course, and the student will have a fund of knowledge every part of which is operative.

Acquisition of Skills

In this procedure the skills are not taught separately. There is no "English Composition." Skills are taught along with the subjects, the latter furnishing the material on which they are exercised. The student learns to read by reading the difficult books dealing with the subject. He learns to write by writing essays on the subject. By criticizing the work of others, and by being himself criticized, he learns the rules of straight thinking.

Familiarizing Activities

But the familiarizing activities will not follow so closely the subjects taught. They will be carried on all the time, and when

the study of the great subjects comes to the point where a particular activity will help, then it is tied in, one might say, with the subject; and the subject becomes better known because the activity has been engaged in, while at the same time the activity becomes illuminated by a theoretical knowledge of the subject. For example: the student does not put off his participation in liturgical worship until he begins to study explicitly about God. He takes part in the liturgy from the first, but when he begins to study about God he finds theological truth more real to him because he has formed the habit of liturgical worship, and at the same time this worship becomes more meaningful as he acquires more theological knowledge. In like manner he participates in the life of the college community and becomes acquainted with the family life of the faculty and the political life of the locality before he studies society explicitly; but when he does come to the study of society he will find that his participation in existing societies makes his study more real, and that what he studies will make his participation more intelligent. And from the first he will work with animals and plants, so that when he comes to the study of the created world he will already have had first-hand acquaintance with certain elements in it.

There can be a difference of opinion as to the order in which the four great subjects are presented. It seems advisable, tentatively, that we begin with the study of man, for one must know man in order to know what knowledge is, and to estimate the validity of the various kinds of knowledge. When this is known the student has a basis for an evaluation of what passes for knowledge, and can approach the study of the other subjects with an ability to distinguish the true from the false in what is said and written about them. From man we might pass to God in Whose image man is made, and from God to His creation. Then, last, we might study society, which is concerned with God and man and the world. Here we present a tentative prospectus.

I. Man

Here we study what man is and what he can do, his possibilities and his limitations, his origin and his destiny. We shall study man as the knower, and man as the artist and contriver. We shall note the effects of sin in spoiling and distorting human triumphs, and the effects of divine grace. We shall investigate the dual character of man, a being of body and soul, and the consequences that flow from this duality in matters of spirituality, health, occupation, etc.

The familiarizing activities will be these: opportunity to become acquainted with different types of people, to listen to them talk and watch them work. Visitors of all walks of life will be encouraged to come to the school—artists, writers, philosophers, scientists, skilled craftsmen, laborers. The student will learn to be at home with intellectuals, with workingmen, with illiterates, with children, and with old people. He will be helped to see the dignity of man under whatever guise it appears. In addition to becoming familiar with different kinds of people he will become familiar with different kinds of human activity by doing things. He will think, write, and discuss in his academic work. He will also toil, contrive, and make things. He will learn to plan and accept responsibilities. He will pray and trust in God. In learning man he will learn to be a man.

II. God

The subject is being worked out by theologians. We should study not only dogmatic, moral and ascetic theology, but Scripture and the great writers of the Church. The chief familiarizing activity would be a full participation in the liturgical worship of the Church and a consequent exposure to the educative power of the liturgy, and its sacramental power of bringing about the life that it teaches. The students would also have opportunities to meet Catholic leaders; and the many activities of the present-day apostolate would be encouraged, not as "extra-curricular" but as integral parts of the program.

Although it is only through God's grace that men come to know Him, it is a fact that the environment in which men live can have some auxiliary effect in helping them to come to Him. Therefore the whole environment of the school—the physical surroundings, the conversations, the lives of the faculty members, etc.—will be made as helpful as possible in this direction. A new member of the faculty, for instance, and his wife also, would have to be apostolic-minded. Constant effort would have to be made to keep the atmosphere of the school from becoming secularized.

III. The Created World

The purpose of this part of the course is to give the student an understanding of the world in which he lives, not as an independent, self-subsistent structure (for it is not that) but as a created structure. Therefore the fundamentals of the physical and biological sciences will be taught in relation to the whole scheme of things, and the student will be led to see the true status of scientific theory, hypothesis, and proof. But natural science pre-

ents an analytical, quantitative view of the created world. It is not the only or the most important way in which the world can be known. The student must know not only the methods and ideals of the laboratory, but those of the field naturalist as well. And finally he must acquire the very highest knowledge of the created world, the kind of knowledge that Saint Francis had. *Benedicite omnia opera Domini Dominum!*

The knowledge of the created world as it is, and not as it is taken apart in the laboratory, will be the purpose of a host of familiarizing activities carried on during the student's whole time at school. There will be field trips led by whatever botanists, zoologists, hunters or foresters happen to be procurable. There will be camping trips so that the student can live close to nature. And there will be care of plants and animals so that he will become acquainted with those forms of life. There will be work which will accustom him to the characteristics of various natural materials—wood, stone, soil, and the like. An attempt will be made to help the student to see the created world not only as material for man's sustenance, but as something that is also good, beautiful and lovable in itself in a certain degree, and to appreciate the fact that Saint Francis' love of nature is not merely the whimsical attitude of a peculiar man but a natural and obvious corollary from the facts of the case.

IV. Society

With the help of what we know of man and God and the physical world we shall finally turn to the study of society, bearing in mind that man is a social animal, a social animal blemished by the effects of sin but capable of redemption, and that social relations are also capable of redemption. We shall not divide our studies into economics, sociology and history, but shall study the thought of the masters, who range boldly over ground claimed by all these sciences. We shall use a historical framework to arrange in chronological order what we have studied in the whole college course. We shall study the divine society, the Church and its sanctification of various human societies; and we shall pay special attention to American society, its institutions, its strength, its weaknesses, and the possibility of its redemption, so that the student will finish his course with an enthusiasm for being an American and a realization of the necessity and possibility of bringing this country, with its contributions, to its place in the main stream of Christian culture.

The familiarizing activities will be first the participation in the here-and-now community of the school, with its center in the

worship of God and its periphery of common study and common tasks in general. Then the student will have contact with family life in his close association with members of the faculty and their families. He will also take part as much as possible in the life of the local community where the school is situated. Thus he will become acquainted with the most fundamental societies—the family and the neighborhood, and will learn to know their supreme importance. In these small societies he will see how human effort can change the face of things and he will, it is to be hoped, acquire a sense of his own responsibility for society and an idea of how that responsibility can be exercised as a part of his apostolate.

Preparation for Cultural Reconstruction

As a result of the whole course he should know his place in the scheme of things, and his function both as a citizen of the eternal world and as an agent for bringing about the coming of God's kingdom in this world.

Here is the scheme, then, for a new kind of Catholic higher education. An obvious question arises: Since the proposed school prepares a person neither for a profession nor for graduate work, where will the students come from? How can a young man or woman take a few years out of life to prepare for something that is not a career? This is a serious problem, but I do not think that it is unanswerable. There are many young people throughout the country who are able and willing to spend time in getting an education with no thought of a career in mind. There are others who could devote short periods to such an education, and part of our school's work could be giving these people short courses during vacations. There are also a limited number of people who could go from such a school to positions in Catholic Action. Moreover, if this method of education is successful, it would produce students who could think maturely on any subject, and who therefore could learn quickly. Thus in the future, graduate schools and professional schools would probably open their doors to them.

At the present time, however, the need is so great for a cultural reconstruction on Catholic foundations that a school like this should be started with trust that God would supply the students. If one should be set up and begin working it could be an experimental station in which much testing could be done. There should ideally be such a school in every community to form its intellectual and cultural center.

That a cultural revival can be led by a new kind of school is proved by what happened in Denmark. There the folkschool—

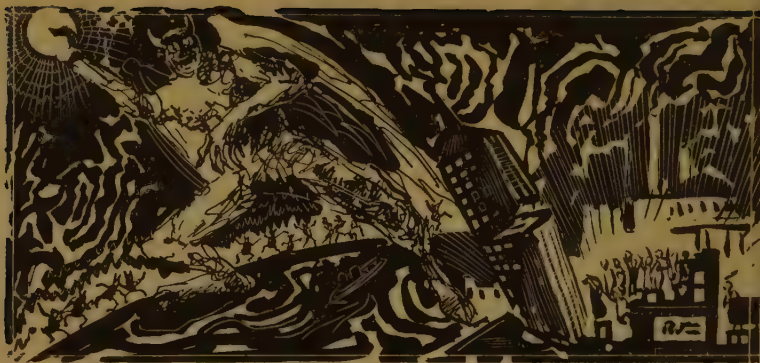
purely private venture growing out of one man's idea and started on a shoe string"—became the dominant agency for rejuvenating culture that was dead. The folkschool taught cultural subjects, but it was attended by common people, the people who exercise leadership at the grass roots. And these common people, taught the meaning of things and filled with an enthusiasm for revitalizing Danish society, went back to their obscure occupations and imparted to their cultural life a strength which brought about a national revival. So our idea is not altogether hair-brained.

Within the Mystical Body of Christ there is resource to meet every need. The Church on earth is a garden in which are germinated the ideas and institutions which renew human society. It would well be that in our present crisis the Church could carry out its mission of renewal through a type of educational institution which would teach the fundamental things to people who would then influence society from within. God grant that the renewal may come!

WILLIS D. NUTTING

Great men on history always leave their mark;
Conquerors, statesmen, writers, patriarchs,
Even the infamous, the fools, the shams,
Are remembered for who knows how long a span;
Why then was the Greatest Man ever to be born,
Dealt with roughly by Time, engulfed, forgotten, ignored?
Of Him who single-handed got His monumental work done,
The world has never ceased to ask: "Who? What? Has He come?"

SHEILA EMMET



The Ballad of Lucifer's Hour

I

Over the darkening cities
the ravenous shadow spread.
Night was a tortuous smoke unfurled
from the barbecue pits of the nether world,
with a whispered hiss like the last breath curled
under the lips of the dead.

Lucifer stiffened, attentive,
listening to the sound.
Lucifer halted his pacing,
pressed an ear to the ground.

The prince of the regions of darkness
unbarred Hell's low gate,
and out of his mouth on his laughter
rode all the panthers of hate.

"Brother eat brother!" he chanted,
"And God be rooted out!"
Revolutions bubbled and boiled,
and the pride of men like a snake uncoiled
with a liberated shout.

Nation met nation in anger,
and nation eyed nation in greed.
Over the world the war god smiled,
clapping his hands like a happy child
with a little tin army ranked and filed
by a captain on a tin steed.

Who knows the moments of Heaven—
the hours and instants of God?
Who saw and who heard the gates opened
when Our Blessed Lady trod

the blue slopes for the first time,
down through our curdled air?
When Light was the burden that she brought,
Light was her gift, so lightly sought;
for men were blinder than they thought
and the evil dark bloomed fair.

She came—an anxious mother,
with the lamplight on her face,
who bends to a babe in its sick-bed dreams
and tucks a cover in place.

In gentle loveliness she came
with roses on her breast.
But the radiance raining from her hands
quenched the ragged, red tongues of the firebrands
that charred the souls of Christian lands
and fed them to a beast.

She shone within our density
the space it takes to tell;
and all the lurking dogs of doubt
went crawling back to Hell.

Lucifer waited for midnight
with blood on the moon for a sign,
and while he sat waiting, dictated a book
just to watch it explode on an earth that it shook
to the altars of God. Twenty millions forsook
the faith of their fathers by nine.

Now the night plucked her eyes from their sockets
lest they see sorrier crimes
than ever the cruel and Christless ones
from the Viking ships, or their wolf-fanged sons,
wrought in heathen times.

Now, the Virgin, over the cities,
roved the starless sky;
and her tears gave a wetness to the wind
when she went by.

Down to our roadsides, Mary
walked time and time again.
If a child touched her hand in its innocence,
she swept it into her confidence,
and with eloquence and evidence
she told her pain.

And the faithful sheep upon the earth
fumbling through the gloom,
gathered mutely around their shepherdess,
with only the rustling of her dress
to comfort them as doom

wheeled monstrous, vulture-wise—
poised for the sickening drop,
too sure—too soon—too prophesied,
for even God to stop.

All of His wondering angels
the Omnipotent One withdrew;
and His Face was veiled in a sorrowing
that long ago He knew

when the golden First of His children
bled in agony.

But the Mother of Christ and the Mother of men
stayed with them now as she stayed with Him then,
and the seven swords in her heart racked as ten
times the seven of Calvary.

Terrible are the moments—
the magnificent moments of God!
And few kiss the Hand of the Father when
it holds the chastening rod.

Midnight came, and the signal:
blood on the moon like moss.
And a slim, white flame in the Vatican
bent and kissed the Cross!

A bleeding moon for an omen,
like a blind and bloodshot eye;
and thundering up from the kennels of Hell
shot the undead souls of the infidel
with sinister demon hosts that fell
on a world about to die.

Satan's spirit brooded
like a thickly sooted cloak,
licensing all depravities,
malevolent inhumanities,
and desecrating blasphemies
hot on the heels of apostasies,
as faith puffed out in smoke.

Straddling the continents
with each foot ocean-shod,
the Devil an iron chalice raised
brimmed with the souls his henchmen crazed
and laughed in the Face of God.

Stretching beyond the stratosphere
he seized the furious sun;
and drunk with the marvelous ease of it all,
just for his drunken fun,
smashed it down on the world like a glorious ball—
and earth and Hell were one!

II

How long until ashes sifted,
cool on the vast, black tomb?
How soon did Lucifer bite his lip
and flick with a frustrate, idle whip
the shattered ones within his grip?
When did the first fear loom

on his thought, as God's great silence
shuddered with God's Will?
When did the far, clear trumpets sound
and night slink away like a homeless hound—
when did glory spill

in blazing, blinding cascades
on hills gone suddenly green?
Who saw the Devil cover his eyes
from gleaming torrents of Paradise
flashing past Heaven's queen?

Our Lady Immaculate stood there—
the Lily of Israel,
the Ivory Tower and Orient Pearl,
the inviolate Citadel!

But she was also the Woman
of the dread Apocalypse.
And the seven swords were in her eyes,
and lightning on her lips!

"Twice have I seen, O Satan,
the bloodstroke of your hour.
Twice, the arrogant scourge of your hate
spat its perverted power!

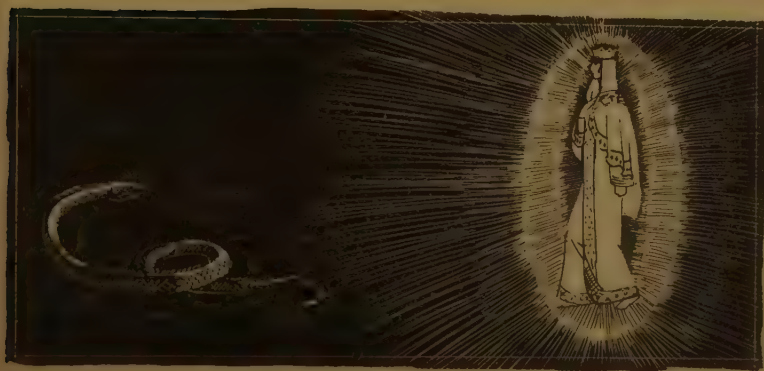
"With seven swords you killed me
on a day I could not die;
when God's sweet Son and mine you nailed
to a Cross on a scarlet sky.

"Forget not, Satan, forget not
that first hour's unforeseen close:
the thunder, the wonder, the lilies and light,
the unspeakable joy at the end of the night
when the white Christ arose!

"Now have you murdered creation.
The earth—and *your hours*—gone!
No part you play in Eternal Day
that now must dawn—

"No part, no pinch of power—
O poison's evil root!"
And suddenly Our Lady crushed
a serpent with her foot!

SISTER MARIEL, S.S.S.





The Self-frustration of Social Security

Every ordering process is of a twofold nature, and it is necessary to understand this before one can determine the price paid for order. Let us illustrate this with an example. As technology progresses, the lack of protection for the worker engaged in it becomes ever more evident. The technical apparatus itself cannot give him protection, for it is precisely the growth of this apparatus that inevitably produces the feeling of helplessness and the desire for social security which trouble and disquiet the worker. To be more exact: the rational thinking, which fathered and which directs this apparatus, is confronted with the necessity of inventing a remedy for the human emergency which is of its own making. The remedy which rationalism proffers, however, is nothing else but a still more total human surrender to new technical organizations supposed to protect the worker. In the beginning, he joins these more or less voluntarily, but eventually they are made compulsory.

If we wish to understand this phenomenon we must learn to distinguish between actual security and the mere need for it. We may assume that security is present where the individual is conscious of his freedom. Without freedom there can be no question of human superiority and human dignity. The currently popular accusation that the entire nineteenth century was possessed by a false sense of security carries little conviction. A false sense of security has always existed, for nothing is more typically human than to build dreamcastles of wonderful security. No doubt the nineteenth century shows long periods that seem idyllic—if one chooses the time and the place—and we encounter sheltered lives in it that remind us of hothouse plants untouched by raw frosts or high winds. The nostalgia for those bygone days, the feeling

of loss that overcomes many who look back to this past, are quite understandable if we think of the peace, the growing wealth, and the considerable leeway of individual liberty in those times.

Nevertheless, we find a most vivid sense of vanishing security permeating the nineteenth century. The prophets and seers of that age registered in their writings the impending catastrophes with the exactitude with which a seismograph registers a faraway earthquake. The rising popular demand and outcry for security is another infallible yardstick, because the need for security grows in proportion to the actual decline of security.

We shall never understand the irresistible force with which the "social question" came to the fore at that time unless we realize that the decline of actual security produced an increasingly sharp and often painful need for it. An uneasy feeling of being exposed to the storms of life without shelter and protection, of floating in a void, then befell and disrupted the individual. Inevitably the social question preoccupied above all the human group which felt its lack of protection most keenly. It was among the industrial workers and in the industrial districts that socialism first became a political movement. The workers' charge that the capitalist who owns the means of production is an exploiter, is justified, inasmuch as the production methods of technology are based on exploitation and pillage. But the worker fails to see that he himself is equally guilty of exploitation since he works hand in hand with technological progress and advocates it.

That is why all his efforts to achieve social justice and security are doomed to failure. That is why his plight remains unrelieved even when he lives under governments which he trusts and with which he identifies himself. Even when he demonstrates his power to overthrow capitalism, he lacks the power to master the rationality of technology itself. As a result, he remains captive to the technical apparatus and its organization; his situation remains unchanged. He is bound to be subject to exploitation as long as he himself advocates and supports exploitation.

Not actual security, but want of security produces those powerful organizations we see growing up around us, not only labor parties and unions but also private insurance combines and governmental social-security bureaus. However, he who craves security, he who calls for protection, can in no way escape from paying the price it costs. To the same extent to which protection is granted, the individual becomes dependent upon the organization that gives the protection. The whole weakness of the human

being who lives within the technical organization, his whole peculiar uprootedness, his crying need for guidance and aid, his isolation—they find expression in this striving for security that shrinks from no act of subjection, that surrenders itself into dependence with a definite eagerness. Moreover, since the craving for security grows as fast as actual security declines, we notice a peculiar vicious circle at work: technical progress increases the craving for security, while mushrooming organizations for a sham security produce a decline of actual security.

Here we must ask how far organization can be expanded, whether it has limits, and where. In the theory in which statistical and probability calculations have a part, everything is a question of organizations, which determines the amount of necessary reserves and calculates the manner of their disposition. This approach is well established; what it amounts to is nothing else but the compulsory organization of every living soul.

But then, our era of increasingly perfect technology may be likened to the mythological Saturn, for, like Saturn, who devoured his own children, our age is devouring its own security. Just as total war by its over-expansion annihilates its own means and frustrates its own objectives, so we find the organizations for security invaded by destructive, elementary forces which cannot be controlled by rational thought. Why does the craving for security grow with growing technical perfection? Because, the dangers now becoming visible, the followers of technical progress begin easily to sense the regression which by their own efforts they have produced. Modern man wakes up to the fact that the elemental forces he has enslaved in his machinery are turning against him with ever growing, viciously destructive force.

To be "socially conscious" today means nothing else than to maintain faith in machinery and organization. Social consciousness is the kowtow of man before the ideology of technical progress. The craving for security may well call forth powerful organizations, but to give man real security is entirely beyond their power. This is not just because the only real security we can ever possess depends upon ourselves and, being our individual responsibility, cannot be relegated to others; this is not only because these organizations merely distribute or spread poverty; but because these organizations are in themselves already expressions of poverty, worry, misery, and like all scarcity organizations they mushroom just as fast as unorganized wealth declines.

The Modern Longs for Vitality

In a mechanized civilization, every standstill of technology produces a feeling of intolerable emptiness in the technically organized peoples, a void in their lives which they cannot endure and from which they try to escape by intensified motion. The individual may bemoan the inexorable organization of time to which his day is subjected, he may curse the mechanical job to which he is tied, but at the same time he cannot be without his mechanical organization; he adheres to its pattern even in his amusements. Motion has a narcotic attraction for him, an intoxicating power, particularly where the going is fast, where the speed is record-breaking. He needs this stimulant as an addict needs his drug to feel alive. He must always feel that something is going on, that he is participating in some action. Hence, his insatiable thirst for news, a thirst that no rotary press can quench. His concept of life is dynamic. He puts the highest value on life's vitality, but this very evaluation betrays the growing hunger for life that torments the masses. Modern life is dominated by the consuming force of that hunger. The individual who forever craves new experiences, who forever desires something to happen, such a person wants to be re-enlivened.

The feeling of weakness, fatigue, exhaustion, and of the senselessness of life becomes overpowering at times when the impulses of mechanical motion are slowing down, when the individual feels that the dynamic energy from without which drives him on is beginning to fail. He gets depressed as he becomes conscious of lifeless time. Motion is one of modern man's most vital consumer goods; wherever it is restricted, the hunger for it grows. Immediately the person is seized by boredom and next by a craving for some sensational event. He fears that the lifeless time which he means to consume will devour him instead, and he attempts to get away from this gnawing sensation by speeding up the motions of his life. Mere action awakens in him the feeling of a more vigorous life; it stimulates him like a drug that creates beautiful dreams. Modern man worships uninhibited, dynamic, throbbing life—but worships it as a weakling who cherishes an illusion of strength. Lifeless time mocks him, for he does not understand that the mechanical motion to which he abandons himself is itself empty, and that the faster it speeds, the more vacuous it becomes. Motion to him becomes a value in itself, because it increases his feeling of well-being. One reason why he may well

consider being in motion a blessing is that it prevents him from thinking about himself. For thinking, according to Aristotle, means to suffer, since it cannot take place without reason's suffering. This suffering, then, he can avoid by abandoning himself to mechanical motion.

The effectiveness of mechanical motion as a narcotic can, indeed, be observed everywhere. The wide-awake atmosphere of our cities is permeated with a trancelike quality. That atmosphere is a blend of intense awareness and of dream-life. The consciousness of a chauffeur, a traffic cop, a subway motorman is awake, but only in a small sector that is surrounded by blackouts and dreamlike, visionary ideas. Such a mind has a functional wakefulness that is focused upon the functions of the machine under its control. But the more one-sidedly this consciousness concentrates, the narrower it becomes. It is amazing how little the pedestrians in a large city really observe, particularly in the great traffic centers where all attention has to be centered upon traffic and its rules. The pedestrian is watchful because he is constantly menaced by the automatically moving streams of traffic. But at the same time this flowing stream has a soporific effect, so that we easily become panicky if this functional flow is interrupted in some way.

In connection with this, we find that sensation of utter unreality, that absent-mindedness produced by the absolute artificiality of the surroundings, which seizes man in the large cities so often and so suddenly. There also is that sensation of being submerged, an impression which to good observers becomes increasingly manifest. Life moves deep in the chasms of our city streets as if seen through a diver's helmet, and looking through the big panes of offices and restaurants, we seem to be looking into an aquarium. This queer and not at all pleasant impression is caused by the automatism of motion, by the vision of mechanically sliding reflexes reminiscent of the reflexes of amphibians. Even to us who are their builders, our modern cities are as uncanny and as foreign as those great cities of past ages of which only a memory has come down to us. Supposing a man of some such bygone era, a man who has no idea of our technology, would come into our cities; supposing we should ask him: "What powers do you think have built all this?" Chances are that his answer would be: "Very mighty, very evil demons."

FRIEDRICH GEORG JUENGER

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To My Contemporaries

*'Nicodemus saith to him: How can a man be born when he is old?
Can he enter a second time into his mother's womb, and be born
again?'*



The woeful worry of the weary world
So tired of trying to be satisfied
With the unfailing flask, undraped hide,
Streamlined horsepower; seeking comfort curled
Like embryos, insulated from shock, warm,
And fed in the darkness of the womb; a yen
To be an irresponsible foetus again,
To be safe, comfortable, secure from harm.

This immaturity is the stamp of fate
On the toys of steel, the atomic gadgets.
The stress of angles for comfort begets
Nostalgia for the womb of Mother State.

Safe, secure, fed, warm, unseeing,
Embryos existing in suspended being.

WILLIAM GAUCHAT



THE SPIRIT OF HIGHER ED



ON



What Can Be Done to a Neurosis?

A professor of psychology made a surprising remark in Britain recently. He said that since about sixty per cent of the people had some form of neurosis or other, neurosis could be regarded as normal. He meant, I suppose, that it could be regarded as statistically normal, since the figures were showing that only a minority were free from it. Indications point to the same conclusion in the United States. If neurosis is as widespread as that it is worth examining.

What Is a Neurotic?

The word stands for a state of mental illness. The neurotic is sick in the mind. If he is sick in the body as a neurotic it is because his mental condition has brought that physical sickness about. In the true neurosis it is not possible to find an exclusive organic or physical cause. The thing is an illness of the personality. The pain which comes from this sickness is mental pain; it is often the mental pain of worry or fear. A neurotic may suffer from inner compulsions or from a constantly recurring pattern of thoughts which he cannot escape. He knows these thoughts are abnormal. He knows that what he is compelled to do is absurd but he cannot escape their domination. Melancholy, depression, sadness, unreasonable anger, almost any of the emotions you care to list will be on top at some time or other in the neurotic. In every case he seems to be weighed down permanently by what is a transient mood in the normal person. As a result of this he is a nuisance to himself and to others. It does not help him if people tell him this and people will. It adds to his misery, which in turn works on his neurosis. Superficially he appears to be what most of us are when things are too heavy and wear us out. He is mother when the kids are too difficult, father on a Monday morning; he is anyone terribly pressed for time with an important job to do. We snap out of it; why shouldn't he? But that is the

trouble, he cannot. He carries Monday's hangover every morning. He is always at high pressure. He would give anything to snap out of it but he cannot.

The reasons why he cannot, hang like a millstone about his neck. The external frets and stimuli of life as it swirls around us are not the causes of neurosis in themselves. Normally people can master their environments. Even if their environments master them, that is not in itself a necessary cause of neurosis. The causes of mental illness are nearly always in the neurotic himself. External stimuli have simply exposed a flaw in his personality. Around this flaw has clustered the symptoms of his neurosis. Occasionally a child is deprived of love in the family. Its reaction may be to try out tricks which will earn it attention. It gets a toothache because then it is fussed over. It gets violent aches and pains in its body because that causes the parents to give it attention. A weakness is being exposed in it. The aches and pains and sickness may continue and the original motive the child had in wishing and willing them upon herself may be forgotten. The child may grow up into an hysterical woman. The flaw in her personality has been that she will cut her throat if necessary to win affection. Around that flaw have clustered the symptoms of hysteria.

Frequently the neurotic is unaware of how his mental illness began, and cannot see how or why he should suffer from it. In fact the neurosis does serve a purpose: it is the individual's attempt to compromise between his own weakened personality and the world he really cannot face. It is of no help to him to be told that his neurosis has a function.

His neurosis seems to affect every level of his personality. He is morally unsure, intellectually uneasy and emotionally unbalanced. In addition his physical health may be at a low ebb. Yet in no sense of the word can he be called insane. Despite all these disabilities he manages to hold down his job, go to church perhaps, live a life which if not full is by no means empty. He is aware that he could be a lot happier and for this reason is quite prepared to pay large sums of money to psychologists in return for their help.

Psychological Help

The psychologists he goes to see may be medical psychologists, that is psychiatrists, or non-medical psychologists such as non-directive counsellors. In the first case he will be treated by deep analysis, suggestion, routine drug sedation and if these fail by electro-convulsant therapy or electro-narcosis. For persistent types of severe neurosis, such as deep depression he may have

surgical treatment such as lobotomy and lobectomy. If he goes to a non-directive counsellor, he will simply tell his story to a sympathetic listener who believes that his patient's power of adaptation is so strong that a little sympathy will help him to cure himself.

Relevance of Religion

In many cases the psychologist will not be a man of clear and positive religious convictions. If this is the case the patient will not and cannot receive the best treatment. For man is made by God with a view to that man becoming by grace a child of God. The supernatural life which achieves this fits a man as a glove fits his hand. Man is never merely *homo sapiens*, he is *homo christianus*, either in fact or on the way. You do not treat the whole man if you treat him as a natural man. You treat a fraction of a man, and the more unimportant fraction at that.

The first rule then if you are suffering from neurosis is to choose a Catholic or at least a Christian psychiatrist. Those who have to deal with neurotics will tell you that the neurosis often spreads over into the patient's religious life. It may be that the neurotic has no religious life and is not a Christian. At those times even the pagan begins to wonder if he was a fool when he said in his heart that there was no God. In brief many neurotics show an interest in Christ which is at least more than the interest they had when they were "normal." That important part of the patient is just more neurosis to some psychologists. It might help considerably if parish priests made careful dossiers of local psychologists and put all the pagan ones in a rogues gallery section so that they could recommend any who asked for their advice to the right psychologist.

Pride of place in the rogue's gallery should not be given to pagan psychiatrists. It should be given to any Catholic psychiatrists who refuse to recognize a relation between their faith and their practice. They belong to a class once defined as "pagan minds with Catholic patches." They have so little excuse, for to them above all is given the glory of bearing within them Christ, the Divine Physician. The pastor would do a service to his flock if he could so classify doctors of the mind. Any psychiatrist who does not accept free will, responsibility and the ten commandments should be consigned to the care of Saint Luke and no neurotic should be allowed to go near him. After all there can be no opposition between what is true in psychiatry and what has been revealed by God. The trouble seems to be that even Catholic psychiatrists know little theology, and many theologians will admit

They know no psychiatry. This state of affairs can be remedied, perhaps, by conferences between priests and Catholic psychiatrists in which the main purpose should be mutual elucidation. Failing this the only course seems to be that some Catholic organization should sponsor an investigation into the religious tenets of psychiatrists with a view to establishing an index of those who admit to theory and in practice that they are dealing with the sons of God and not with the bastards of evolution. Someone should certainly stir the broth of the psychiatrists. Look at what the League of Decency did to Hollywood.

God Does Not Await Our Unwinding

A distinguished Catholic psychiatrist told this writer that in his opinion his vocation was to unravel the snarls and knots in his patients' minds so that they could begin to practise the Christian life. This is a noble sentiment but it is completely wrong. The psychiatrist implied that a neurotic was incapable of being a good Catholic while he suffered from neurosis because he was too tied up inside. Until the Gordian knot was cut, he said, no progress could be made. I suppose that like all professional men he could only see what neurosis stopped people doing, in the way of forgetting their duties in charity and focussing their vision upon themselves. What he missed, perhaps, was this. Neurosis is a form of suffering—of difficult suffering because it is in the mind—and as such can be, like all suffering, joined to the sufferings of Christ. His remark was one which came from maturity in dealing with sick minds and from immaturity in dealing with sick souls. For in some cases, but by no means in all, there is quite a close connection between the sick soul and the sick personality. It may frequently happen that a neurotic is sick in soul because he is mentally ill; but in some cases there are people who are mentally ill because they are sick in soul. After all, the kind of minds we have are minds which are satisfied only with the wholeness of goodness and with the wholeness of truth. In a sense our minds are always sick until they feel they are on the road to truth and goodness. Perhaps we do not call them goodness and truth—we jumble them together and call the composite "happiness," but that is the definition of happiness—possessing, or knowing that we are on the way to possessing, that Beauty which is the marriage of goodness and truth. Such Beauty is God and since He made us for Himself, it is not surprising that we are sick without Him. People who have been chasing substitutes for this real happiness have really been hunting illusions. When they discover their illusion, that what they thought was a whole is only a part, they

are disillusioned. From disillusion springs sadness and bitterness. Part meaning in your life is not meaning enough; only whole meaning is meaning enough; only the whole Truth and nothing but the Truth. Part goodness is not good enough; only whole goodness is good enough; the goodness which is in God and which alone can satisfy the limitless power of loving which is the kiss of God upon the soul. In a word only one thing will make us happy and that thing is God in our knowing and in our loving; without that His servants are sick in the soul. And, perhaps, because of it sometimes sick in their personalities.

The Uses of Mental Suffering

The second golden rule, then, in relation to what to do in neurosis is this (and now I speak directly to neurotics). Make use of the neurosis by making it bind you to the mental sufferings of Christ in Gethsemane and upon the Cross. Any psychiatrist will tell you, like my friend, that neurosis is a wasteful mental illness which burns up your mental energy, consumes your mind and your heart, makes you self-absorbed and introspective, hypersensitive, warped and distorted. That is what it does to *homo sapiens*, the fraction of a man the scientists do sums with. It need not be what it does to *homo christianus*. To this whole man is given the privilege if he wishes to use it of allowing the Mental Passion of Christ to work out in his mind. From this point of view the neurosis is not wasteful. From this point of view you can be privileged before God. There is no greater love for God than that love which offers a sick mind every day, in which Christ can suffer and die. The mind which dies daily for Christ in this way is laying down its life for its Friend.

There are of course the Mass and the Sacraments to help you. Of themselves they will not necessarily cure you. You need the help of a good Catholic psychiatrist. But with them at your back your neurosis is not a waste of time. It is true that you might be better without your neurosis, but your state is a good state now; not good from the point of view of the scientist but good from the point of view of Christ. That is the only point of view which matters. How great an effort this will be, only a neurotic can really say. It is not easy for a sick mind to offer its sickness to Christ; not easy for the mentally ill to open the portals and say Christ come, and suffer; not easy to stay awake in Gethsemane. But it is worth trying. It is worth making the sickening negative neurosis into a positive act of love. It is such great love for a sick mind to *try* and do these things. It does not matter so

much whether it succeeds. Just the trying is the love; like the trying of the children to sit on the Master's knee. Perhaps there the neurotic will find his peace.

Because it is so difficult to know where to begin in trying I begin with humility going to make some suggestions. They are practical suggestions and if anyone reads this and knows of neurotics or psychotics perhaps they would remember what is written here.

The Way of the Cross

An American Friar, Father Matthew Miller, has recently pioneered a devotion called "Walk the Holy Highway." It is the devotion of the Stations of the Cross, simplified and made practical for all those who in any way at all are prevented from making the Stations of the Cross in a church. Exactly the same plenary indulgence can be gained as in a church. A neurotic does the following simple things. He holds a specially blessed simple plastic crucifix in his hand (which he can get free from an address I will shortly give), looks at the crucifix and recites while thinking about Our Lord's Passion twenty Our Fathers, twenty Hail Marys and twenty Glories, that is one for each station, five in memory of the wounds of Our Lord and the last one for the intentions of the Pope. Persons who cannot recite the Our Fathers, and they could be neurotics right in the depths of misery and depression, can make the Stations just by kissing the little cross, feeling sorrow for sin and Our Lord's sufferings and saying a short ejaculation. A neurotic need only be in a state of grace to get this indulgence; Confession and Communion are not necessary, but if he has them the neurotic can get a second indulgence. He can get as many indulgences as many times as he makes the devotion each day.

Thus if the neurotic wants to bind his neurosis to the Passion of Christ, here is a simple devotion to help him do it. When he makes his Stations he will find that he can find an echo of his neurosis in the sufferings of Our Lord. So he can think for example of Christ hanging on the Cross and calling, "My God why hast Thou forsaken Me?" In this abandonment he can share. He can think of the shame of Christ when He was stripped of his clothes and offer up the shame of his analysis as the veils of his mind are stripped away. His tears can join with those of the women of Jerusalem who wept at seeing Our Lord. He can share His sorrow with Mary meeting Christ carrying His Cross. A woman who is neurotic can stand with Mary at the foot of the Cross; a man who feels the world hates him has only to think of

the swirl of hate eddying around the foot of the Cross. The man who wants to be dead can go into the tomb with Christ. These are only suggestions. The important thing is to unite in some way your mental agony with the agony of Christ on the Cross.

This devotion is useful for all whom Fr. Matthew Miller calls "shut-ins," those who are in prison, in mental asylums, in nursing homes—all who want to make their misery something valuable and precious in the sight of God.

To get the crucifix is very simple. You write to Franciscan Apostolate of the Way of the Cross, 49 Rawson Road, Brookline 45, Mass. Tell how many you want, and along they come to you free of charge, together with a printed letter giving instructions as to how the indulgence may be gained.

Now supposing you want to introduce this devotion to your non-Catholic friends, is there any bar? No there is not. They cannot get the indulgence, but if they are not Catholics they will not want the indulgence anyway. What they want is the synopsis of suffering that the crucifix tells. They will do one of three things: they will either scoff, be uninterested or ask the Lord to remember them in Paradise. Because of the last possibility it is worth giving them the crucifix. They say that carrying the Cross changed Simon of Cyrene. For a start you might tell them that.

So for you, if you are neurotic, for your neurotic friends if you are normal, is this devotion which makes of the mind an altar for the suffering High Priest Who in this way will make you His friend in His agony. The kiss of the Crucified One may be more tender than the kiss of the Glorified One.

ALAN KEENAN, O.F.M.



The Third Force

Today the world is split between two murderous ideologies, the communist and the democratic. Both of these ideologies and the huge armies they command are, in some sense, Christian heresies. They both bear faint traces of the Christian source which they have abandoned. Each of them preserves the sense of universalism which is properly a prerogative of the highest religion, that is to say, they are each in some degraded way professing Catholicity. Between the jaws of these two monsters the world is being ground to pieces or, if I may use another figure, mankind is veritably impaled on the horns of this un-Christian dilemma. This is the inevitable end of surrogate faiths—that they bring mankind to a false crucifixion.

The Heresy of Nationalism

Not in the least wishing to minimize the desperateness of this situation, and the imminence of the judgment it is bringing upon us, it is none the less true to say that from a Catholic position, the ideological differences between the two mortal enemies are less noticeable than their similarities. The antagonism is very real, but it lies in the material order, and in the realm of illusion and myth and vocabulary. Spiritually speaking, the two monsters are much of a piece. There is a residual difference in degree of evil between them, in so far as the democratic world still preserves the vestiges of its Christian heritage in the Bill of Rights. But the exigencies of a "perpetual state of emergency" are rapidly reducing even these residues. It is no longer difficult to see where the end of the process of reduction lies. Whether on one side of the Iron Curtain or the other, the ascendant forces of the day, the effective religion of the people is "total nationalism." In the Christian Apocalypse the total nations are designated by animal symbols, which is why I have referred to the contemporary antagonists as monsters. This symbolism points to the most striking feature of these new religions—their mentalities are sub-human and pre-moral.

Because of its essential nature, nationalism as an end in itself, or "mystical" nationalism, can only call upon the instinctual and vibrational forces in human nature. These it pools together into a collective entity with the dim, destructive malevolence of a beast. It is easy to see how, for instance, the cohesion of these modern nations is dependent upon the negative emotions of hatred and fear and anger and resentment. Every means known to science and advertising are ceaselessly employed to keep these emotions

alive in all citizens. But since evil is in itself merely privative and self-destructive, not even a cohesion on the brutal level of unrestrained nationality is possible without an ideological "justification." Ideology serves two purposes. It hides the real motives of the people from themselves—so that hatred and anger become "righteous indignation"—and it provides a useable vocabulary with which the "enemies" may quarrel without entirely exposing the materialistic basis of their conflict. The ideology is the last feeble tribute which materialistic religion pays to Christianity, even while it sets about destroying it. One thing ideology most certainly does not do—it never seeks seriously to *realize* itself in the lives of its adherents. Its sole purpose is as a cover or a mask. It does not ask for real existence; it seeks no incarnation. Consequently, of course, it demands no genuine *moral* sacrifice of its devotees, although in its name the controllers of any given nation will not hesitate to force the most intense sufferings on the population at large. Nationalism is not easier than Christianity; it is merely that its suffering and sacrifices, unlike those of Christianity, are ultimately pointless and ruinous. Finally, nationalism is utterly intolerant; Moloch is a jealous god indeed! He allows absolutely no sufferance for any other religion, but in fact demands the sacrifice of all dissidents, however seemingly feeble or docile as scapegoats on the altar of his imbecilic self-esteem.

I think I have not exaggerated the evil of this pseudo-religion, but I realize that Americans may find the description more damning than they would like to admit. Democracy still retains certain Christian scruples. But it is very clear that, divorced from their Christian foundations in the Church, these scruples operate only as handicaps to the emerging religion of the total nation and will be rapidly got rid of by its agents if possible.

The Involvement of Christians

I hope some reader will ask, "But why do you talk of Christian scruples divorced from their Christian foundations in the Church? Don't we have the Church among us, and isn't it flourishing?" I say that we do have the Church, and it is not flourishing. It is, in fact, dying, which is why the world is so perilously close to its end. I shall not elaborate the story of the "ghetto mentality" of the American Catholic. It is a familiar story to readers of INTEGRITY. But I do know so very well that feeling of coming out from Mass Sunday morning to meet the newsboys selling their papers on the church steps, and the sharp bitter realization that, for most Catholics, a whole week of headlines, tele-

sion, and movies, filled with nationalist propaganda, is ahead, and that the peaceful forty-five minutes of the weekly Mass are not one capable of redressing the balance. Moreover, what if even at forty-five minutes is broken into by an angry priest preaching crusade against "Red Fascism"? Can't he spare us even these few minutes away from hate and fear? The simple fact of the matter is that in his efforts to be "just like everybody else" the American Catholic has turned himself into a mere citizen of the U.S. And he is in real danger of losing his heavenly citizenship. It is often difficult to escape the conclusion that the Church looks for salvation not so much to the Cross of Calvary as it does to the armed forces of the United States." Perhaps there is no reason why these two should not be compatible under certain conditions, but is there any doubt about which should be the more important in any situation? To my mind the Church is almost childishly unaware of the dangers she faces from a complacent identification of her fortunes with those of this (or any other) nation or social system. There seems to be an unwarranted assumption that what has happened to the Church in Europe could not possibly happen to the American Church. But even if that were so—which it is not—it is not to be believed that the Church is satisfied with her present minimal position in Western society, in America or elsewhere. I am forced to the conclusion that the majority of Catholics suppose that the present situation can continue indefinitely and after all, as they say, "anybody who wants to is free to join the church." What they fail to see is that a civilization existing apart from the Church, to so large an extent as ours, is in the process of committing suicide. It is in fact dying of a self-imposed fast and from chronic spiritual malnutrition. If, in its death throes, that civilization turns to the Church and finds her sons and daughters breaking their necks trying to be "just like everybody else," then chaos is come again for sure.

The Dilemma of Europe

Let me be specific about this matter of the suicide of modern secular civilization. Most people are still hoping for some solution to the present threat of a third World War through the use of the standard diplomatic and military means. It is likely that with the next turn of events in Europe that chimerical hope will even gain temporary renewal. But what has happened there is that "our policy" (that is, American foreign policy) has suffered another and serious defeat. This is directly due to our underestimation of the intelligence of the communists, whom we suppose to be as dependent upon pure coercion in their dealings with other nations

as we are coming to be. Actually they operate upon diabolical and consistent principles which stem from their materialistic pseudo-religion, and they are always capable of using their basic faith in the self-destructiveness of our way of life as a tool against us. If we do not know it, Russia, at least, knows that we are spiritually bankrupt. Although it is too early to see their whole strategy, the Kremlin has plainly decided to "appease" Europe in a way that is quite irresistibly effective. They will, as the current jargon has it, "neutralize" Europe by making what they hope is a temporary retrenchment, withdrawing the pressure of their armies and occupation forces all along the iron curtain. In exchange they will ask guarantees from the various European countries that they will abstain from any military co-operation with the United States. To this end they have invoked a skillful propaganda of peace, using the Dove, sacred symbol of the Holy Spirit. This strategy will assuredly succeed in splitting the Atlantic Pact nations, because it is squarely based on the natural reluctance of the Europeans to serve as another Korea.

The calculations of simple self-interest in France and Germany, according to one reporter, go like this: Korea, desolate and ruined, will have to turn to one form or another of totalitarian government after the war—probably to communism. So we ask: is it worth while paying so inhuman a price to avoid living under one regime rather than another? And in the long run, wouldn't it be better—if the Red armies move—to yield and be communized pacifically, rather than resist and be beggared—and then be communized anyway?

This line of reasoning is not to be attributed to "war weariness" entirely—or to the "demoralization" of Europe, as our spokesmen prefer to call it. The "inherently appalling methods of modern warfare" are always in the back of the European mind, of course, but that is not the final or determinative argument. Nor can we suppose that Europeans are blind to the differences in "regime" between ourselves and Russia. The final clincher is that they cannot believe in our ability to defend even our present margin of superiority over the Russian way of life. They know better than we Americans what a program of "permanent mobilization," such as our leaders have announced, entails. They know that the sacrifices which such a program entails cannot be voluntarily sustained over any period of time by a people whose ideals are individualistic and materialistic at bottom. They can only be maintained by totalitarian methods which quickly remove the vestiges of political freedom which they are invoked to protect.

In other words, they see that our ideology of "democracy" is no more than an ideology, and will merely serve as a tool in the hands of that deeper motive which is really capable of uniting a people into a service state—the nationalistic pseudo-religion. If, then, we are actually inspired by our national self-interest, why should they not be?

It must be observed that the Russian willingness to "neutralize" rather than try to occupy Europe was wrung from her reluctantly, not only by the threat of war with the U.S. but also, and primarily, by the skillful political management of the German people led by Pastor Niemöller and Kurt Schumacher. These two men have almost nothing in common except their patriotism, the one being a Lutheran "reactionary" and the other an atheistic socialist. Nevertheless, they were compelled by the force of events and in the interest of German nationalism to agree on a common tactic—neutralism—which looks very much like the non-violent technique of Mahatma Gandhi without its religious foundation.

Resignation to War

We have ourselves in a position where any relaxation of international tension is almost as much to be feared as its culmination in war. We are so sure that (however pointless it may be) we can ultimately do nothing but war again, that we are discouraged at signs of retrenchment and delay in the expected catastrophe. We don't know whether we can afford *not* to have a war. A more illogical position would be hard to conceive. "What else can we do?" has become merely a ritual phrase to stifle thought. Surely our inability to see "what else we can do" is no argument at all for doing something as horrible as fighting an atomic war. One is forced to suppose that it is merely easier to resign one's self to war, however much suffering it would bring, than to think out real alternatives; or, as they are called, "moral equivalents." We should not bemoan a Russian retrenchment in Europe because it upsets our "policy." We should try to understand the hidden factors which made the retrenchment possible, despite all the calamity-howlers who said it was impossible, and to attempt to make it a permanent retrenchment and bring about further retrenchments. If Europe can be "neutralized," maybe the two great "powers" can be also. The real hope would be to disarm both Russia and America simultaneously, but we are coming to see that the great political monsters require "mobilization" in order to exist. It is in fact their *raison d'être*. They are in fact huge war-making machines. Moreover, they require one another. They

are mortal enemies locked in an embrace which neither dares relax but which is slowly crushing both. Each somehow realizes that it exists only by its animosity to the other. To use the language of the school, "neither Russia" nor "America" is a genuine ontological entity. But "humanity" is! Together, the two great monsters constitute the riven soul of man, ignorant, without God, of how to live without excruciating self-contradiction and self-hatred.

The Only Way Out

Like all vicious circles this one can only be broken by the irruption of genuine spiritual grace. What is needed is this *tertium quid*—a third force—which does not derive its partial existence from its hatred of the rest of mankind, but directly from the source of all being. Such a third force the Church can be.

The Alternative

Meanwhile the American people will have to proceed with their own rearmament program with its far-reaching consequences for our way of life. "This policy," as James Reston said in the *New York Times*, "involves all citizens in a new concept of service to the nation." It would seem in fact that, like it or not, the U.S. is going to be an armed camp, isolated on its own side of the Atlantic and Pacific Oceans and existing in a continued state of tension and fear of Russia. What this condition of life will mean for the American Catholic Church should not be difficult to see. The pressure for conformity to the ideals of "Americanism" will increase tenfold. The conscription of the youth of the country can have nothing but disastrous consequences for their religious lives. The military life has virtues of its own, but they are not, except in the matter of courage, virtues of the Christian life. The economic life of the country will be profoundly affected; taxes will be higher, and it is likely that the expenses of Catholic schools will seem increasingly burdensome, if not prohibitive, to the laity. Family life will suffer in the interests of the barracks, and the temporary housing projects. And so it goes. Above all, I should think, Catholics had better consider the potentialities of that "scapegoat" mentality which invariably accompanies the encroachment of the national state upon the private lives of its citizens. Catholics—so long as they are even nominally Catholics—are a minority group in this society, and are, as such, fit subjects for the role of scapegoat in the national loyalty rites. Moreover, as a Catholic, I am concerned to know what remains of the teaching about the social order of the papal encyclicals *Rerum Novarum*

and *Quadregesimo Anno* in such a future? Already there has been a regrettable tendency on the part of some Catholic theorists to minimize the distributist emphasis in the encyclicals and to assimilate them, however violently, to the thinking of the "non-communist left." But in the decade ahead, with centralized direction of the economy in a state of prolonged emergency, it is difficult to see what application can be made of the Christian sociology of the Popes.

Finally, no man of good will, so far as I know, has come forward with so bold a claim as that he can see any ultimate solution to the present stalemate in world affairs along the road we are now travelling. What we are offered at best is an indefinitely prolonged state of seige or armed truce, with a constant expectation of the outbreak of an atomic war. The most that any politician hopes to gain is a small increment of time in which to improvise. And yet each momentary relaxation in the threat of imminent catastrophe is accepted by the people at large as the beginning of some miraculous gratuitous release. If we are in fact to use the time which remains, we had better know what Christ intended we should do with it. To my mind it is only the failure to know just what has written so many bloody pages in the history of the West. This calls for a searching re-examination of the Christian conscience.

EDWIN HALSEY



POLITICAL INSIGHT



"Beloved Sons And Daughters..."

The Holy Father and "Point 4"

In his address to the delegates to the International Congress of Social Studies, the Holy Father devoted some time to a consideration of what is popularly called "Point 4".* Though his words were brief, as usual they emphasized certain moral aspects of the situation that should be kept in mind by those who are engaged in furthering the development of the so-called "economically backward" peoples of the world. It is to be noted that there is no condemnation of this program in the words of the Holy Father; yet there is a realistic grasp of the dangers involved in it, especially for the very people it plans to help.

"As to those countries that are today in line for industrialization, we have nothing but praise for the efforts expended by the ecclesiastical authorities to spare these peoples, who up to now have lived under a patriarchal or even feudal régime, in heterogeneous groupings, a repetition of the lamentable omissions of last century's economic liberalism. A social policy in conformity with the doctrine of the Church, supported by organizations that protect the material and spiritual interests of the people and adapted to the present conditions of life—such a policy ought to be assured of the approbation of every true Catholic without exception."

While praising what is being done, the Holy Father is indicating what ought to be done. As is clear, he is merely applying the fundamental principles of Catholic social teaching to these new areas that are being encouraged to industrialize themselves. There is a greater opportunity for Catholics to direct the course of events in these countries than in countries already fully industrialized.

The Holy Father adds a criterion for judging the value of this new industrialization: "Granted that these new industrializations are to take place, there remains the same problem, and the same questions must be asked in their regard. Do they or do they

* The quoted words are taken from the Holy Father's address as it was reported in *Osservatore Romano*, June 4, 1950.

not contribute to bring back and assure a healthy productivity in the national economy? Or do they simply multiply the number of industries that are always at the mercy of new crises?"

Furthermore, the Holy Father is not unaware of the fact that the motives behind these movements to industrialize certain countries are not always the purest. He knows that private greed and national vanity may determine the help that is given to non-industrialized countries and he asks: "What care is being taken to consolidate and develop the domestic market in these countries that have been chosen for industrialization because of the importance of the population and the multiplicity of its needs?" In other words, an immediate and serious effort must be made to render these countries independent of the whims of foreign capital.

Moreover, there must be an end "to mass production and the exploitation of soil and subsoil to the point of exhaustion; the population and the economy of non-industrial countries have been made to suffer cruelly by such procedures in the past." We should realize that "the belief in the mechanism of a world market to stabilize the economy" is almost superstition and certainly blindness. Equally groundless is "the belief in a providential state, charged with the duty of procuring for its subjects the right to make demands that are unreasonable, and, when all is said and done, unrealizable."

Where, then, does the solution lie? According to the Holy Father, "a solution must be found to the problem of relating production to consumption, that is, to a consumption that is measured by the needs and the dignity of man."

But where are the principles of solution to be found? "There is no reason to expect a solution from a purely positivistic theory founded on a neo-kantian critique of the 'law of markets,' nor from the equally artificial formalism of the law of 'full employment.' We would like to see," concludes the Holy Father, "both our theorists and our practitioners in the Catholic social movement concentrate their attention on this problem and devote their studies to a solution of it."

J. V. C.

Our Writers

We were just getting to know (by letter) Sister Mariel, who is a Social Service Sister on the West coast, and we learn she may be going to Japan as a missionary . . . Dr. Nutting, a convert, teaches at Notre Dame . . . Ed Halsey, another convert, is doing graduate work at Harvard . . . All Gauchat runs one of the Catholic Worker farms . . . Father Keenan, an English Franciscan . . . Friedrich Georg Juenger, a non-Catholic, a poet and a German, saw a long time ago what Americans are just beginning to see, that technology which is given its head is a monster indeed.

BOOK REVIEWS

Garrigou-Lagrance

THE LOVE OF GOD AND THE CROSS OF JESUS, Vol. II

By Reginald Garrigou-Lagrance, O.P.
Herder, \$6.00

About a dozen of Garrigou-Lagrance's books have been translated into English and published by Herder in recent years.

am not qualified to give a theologian's appreciation of this great contemporary Thomist, but I should like to express my gratitude as a layman. Most lay people who want to serve the Church come up against the necessity of having some sort of theological foundation for their thinking. Either their schooling has not carried them beyond the catechism, or has been concentrated on apologetics. They cannot just start reading Saint Thomas, nor are they attracted to seminarians' textbooks. Furthermore they will discover that not all philosophical or spiritual books contain explicitly or implicitly very solid or very accurate theology. Father Garrigou-Lagrance is their man. He is lucid. He does not delight in the superficial embellishments of theology but sticks to essentials. He is repetitious, but in the sense that he always returns to central truths, so that the reader begins to take on the author's mind. He sees Thomism in contradistinction to modern errors inside and outside the Church, which is helpful. Finally he practices what he preaches, seeing truth as related to holiness and not aridly intellectual.

Three of his great works are on the spiritual life: *Christian Perfection and Contemplation*, *The Three Ages of the Interior Life* (2 vols.) and *The Love of God and the Cross of Jesus* (2 vols.). They are not just alike, but they are parallel works and the ordinary person will need only read one of them. I recommend the second work, the one on the three ages.

It is the second volume of the third work which is to be reviewed here. It deals with the passive purifications of the senses and the soul, the life of union and certain special subjects which will be mentioned below. It is written for spiritual directors and souls advanced in the spiritual life (the first volume was for beginners), but I think everyone can learn something from it. The description of the passive purifications of faith, hope and charity is a good reminder of how much *natural* dross is mixed with the supernatural motives for these virtues. During the purifications the natural reasons which uphold these virtues are withdrawn. We are allowed to be tempted, and if we come through unscathed hold the virtues much more firmly because much more supernaturally. We believe now firmly but our faith will be tested, and it will be like being plunged into darkness, until finally in the darkness itself a galaxy of stars will appear and we will hold our beliefs in the security of a higher mode of understanding. It seems to me that the whole Church is likely to be plunged into this purgation of faith today. All natural reinforcements to our beliefs may be swept away by scientism, by the apparent overcoming of the Church against whom Hell was not to have prevailed. So we should beware especially of the temptation to rest our higher truths on experimental grounds, to think that the cultivation of virtue is more clearly necessary because some psychiatrist has said so or that free will

has been established because some physicist has proclaimed the behavior of atoms to be capricious in the latest analysis.

One thing Father Garrigou-Lagrange keeps saying is that the course of the spiritual life, so clearly marked in the case of contemplative religious, is less concise in the apostolic life (which would include the lay apostolate) and is bound up with the sufferings and trials of the apostolate: "... in the injustice of men we find the justice of God for the purgation of our hidden sins."

Saint Thomas and Saint John of the Cross teach the same doctrine of the spiritual life but from different perspectives. Father Garrigou-Lagrange frequently quotes Saint John of the Cross and in this book takes the time out to reconcile the two great teachers and to summarize briefly the whole teaching of the Carmelite doctor on the narrow road that leads to perfection.

One of the final chapters of the book is on the unity of the apostolic life, showing the synthesis of contemplation and action. Naturally the author takes the usual Dominican position that the apostolic life is the highest and consists in contemplation as an end in itself, but overflowing into action, "to give to others the fruit of our contemplation." He would include preaching and teaching on the subjects of contemplation, the administration of the Sacraments and spiritual direction, as types of action which can be considered in this apostolic sphere. The corporal works of mercy as such fall into a different category. When I read this it occurred to me that most of the action in the lay apostolate could and should be the overflow of contemplation since it deals with souls, attracting and converting them, even counseling them, in addition to the lay form of teaching and teaching.

There is another chapter on Christ the King. Here the author quotes Cardinal Mercier as saying, "The principal crime that the world is expiating at the present time is the official apostasy of nations." No society has a right to be secular, or to treat one religion as though it were as good as another.

There is also a treatment of the Priesthood of Christ, of Mary, Model of Reparation, of Saint Joseph, Model of the Hidden Life, of the love of the Mass, and a treatment of free will and Christ's impeccable liberty.

The last of these mentioned could, as the author points out, provide matter for contemplation in a liberal society. God to whom sin is impossible is absolutely free; similarly with Christ, and also with Mary. In a certain way it is also true of the saints. When they reach the unitive stage of the spiritual life they are not confirmed in grace, but almost. They are almost *committed* to doing the will of God, yet they have tremendous freedom. Obviously the liberals have it all wrong. True liberty is in following our nature and our goal, not in being able to sin. Those who mistake the idea of liberty end up enslaved to their passions within and to their wants without. Which is exactly where we have ended up today as the result of liberalism.

So thanks to Father Garrigou-Lagrange for this and others of his books. May many in the apostolate seek their formation in his works.

PETER MICHAELS

Dr. Jekyll and Douglas Hyde

I BELIEVED
By Douglas Hyde
Putnam, \$3.50

I suppose that it will always be so that the Mr. Hydes of history will fascinate us more than the Dr. Jekylls. If this were not true Stevenson could not have sold the famous story. It is safe to assume that most of those who read his book were Jekylls, and they read it not out of sympathy for Jekyll but out of fascination for Hyde. We should learn from this that we shall never win men's hearts away from unconventional goodness by presenting the alternative of conventional goodness. Conventional goodness is entirely too dull.

Douglas Hyde's description of his life among the communists recalls once again the sadness of a story that ends in conversion. It is not sad because it ends so happily but because it ends so abruptly. The reader is left with the suspicion that only the pre-conversion period held dramatic interest. In the last pages there are faint traces of a nostalgia for the arena from which he has just emerged. It is for this reason that many who read of Douglas Hyde's conversion will do so more out of interest in communism than interest in Catholicism. When they lay down the book and prepare for sleep they may be tempted to conclude that Mr. Hyde's conversion was the same kind of yawning retirement.

Unless one regards Catholicism as a revolutionary force one will suppose that the terrible Mr. Hyde of the Communist Party has merely reverted to a respectable and somewhat priggish Dr. Jekyll. Such a conclusion would be disappointing, and for the reader so to conclude would be to miss the point of the book. For the Catholic lay apostle, the end of *I Believed* does not so much mark the end of an adventure as the beginning. Anticipation for what Hyde will do as a Catholic is only quickened by the knowledge of what he did as a communist. His conversion did not represent an end to his business but merely a continuation under new auspices. Mr. Hyde's past is by no means wholly regrettable. Christianity comes into his life not to destroy the law by which he lived but to perfect it. In other words the sequel to the awful Mr. Hyde need not be the restoration of the nice Dr. Jekyll. An ex-communist should make a better Catholic than a person who, passing through the same historical period, has no more to his credit than having escaped all excesses.

Many people will say that when Douglas Hyde ran to the Communist Party in the late twenties he was running with a devil. I do not deny this but hasten to add that he was also running from a devil, and this is to his credit. Look carefully then for this devil, the devil he ran away from, the devil that is not communism, and you will read the book properly.

It was not communism, for example, that prompted the procession of suicides over the Sea Walls that bounded his native Bristol. "They went over so frequently that suburban Bristol began to yawn and chief sub-editors with news sense told the underlings, 'Just one paragraph and a small head—it's only another gone over the top.' Once four unemployed pooled all they had to hire an old car, then drove it straight through the railings and over the cliffs, and the Sea Walls hit the headlines again for a moment."

As a "boy-preacher" Hyde sensed the inadequacy of Methodism, and fled to Hindu mysticism to prevent the religious spark in him from dying. He was certainly not just running with a devil when he began to preach about the injustice and degradation of bourgeois capitalism. His progress from membership in the "International Class War Prisoners' Aid" to eventual staff-membership on the London *Daily Worker* was the natural and normal consequence of a Christian conscience discerning injustice and grasping impatiently at the first instrument at hand that seemed likely to bring reform.

It is worth noting at this point how subtly we have fallen for the communist line. I refer to the unchallenged belief that communism appeals to the masses. If we modify this statement to read, "communists appeal to the masses," we are much nearer the truth. The fact of the matter is that communism as an ideology appeals above all to post-Christian idealists. When they in turn appeal to the masses it is not with Marxist gobble de gook but with fiery oratory reminiscent of Christian reformers led with a vision of a new heaven and new earth wherein justice dwelleth. Because we have not questioned this appeal to the masses, Catholics make the mistake of designing their rebuttal on a popular haranguing level which to the intelligent Marx-lover sounds like so much nonsense. We fail to realize the wisdom in the communist tactic of setting a high standard of self-sacrifice, complete dedication, and concerted scholarship which appeals to such men as Hyde, and when such an élite is formed they in turn proselytize the masses on the level of the specific issues that constantly concern the wage-earning people.

We need not adopt this as a technique or tactic, of course, but realize that it is based on a normal process of education, not only compatible with Christianity but consistent as well.

Although it is an idealism often religious which attracts so many people to communism, Douglas Hyde's autobiography reveals that this idealism is prostituted to the demands of political revolution. In other words the spiritual stimulus is gradually replaced by a material stimulant. The taste of victory, the challenge of the moment, a crisis averted, a situation handled—these strung together through urgent days and nights indicate a neurotic activism so subtly similar to idealism that the spiritual no longer appears to be necessary.

Hyde's record of action is almost unbelievable in its description. He hastened to put every Party precept into action. In spite of the blitz he established an underground publishing and distribution program. The core of consistency in the C.P. program revealed itself to be not too dissimilar from that of our common business practices. Every policy was chosen on the basis of "Will it work?" and then, and only then, was the attempt made to show its compatibility with the Marx-Lenin tradition. Thus the theoretical philosophy is evolved in defense of and subsequent to its having been chosen as *effective*. This, let us note, is the same devil which Hyde fled in bourgeois capitalism, and which characterized the lives of so many Catholics—using the creed as an ideology, a defense subsequent to a practical secular judgment.

In studying the devil from which Hyde took refuge in the Party, please note that his conversion came about by his paying attention to a particularly vital organ of the Catholic press which we have permitted to lie. "From Party headquarters one day came some marked copies of a

paper called *The Weekly Review*, accompanied by a note saying that should at once expose it as a fascist platform."

The Weekly Review was what at one time had been *G.K.'s Weekly*. Hyde's search of these pages for evidence of fascism was what led to his conversion. The medieval element, strange as it may seem, was the thing that captured his imagination. He contracted the Chestertonian nostalgia for those days before history plunged down the avenue that led to chaos. Though the politics nauseated him, he found the medievalist approach delightful.

It was the reading of this paper with ever greater interest over a period of some years that cultivated within him an ever growing discontent with the Party. The climax of his story is especially moving, perhaps because of the bluntness (characteristic of the book) with which it is stated.

He was sitting at home with his wife and child. They had lived monogamously for many years despite the fostered libertine atmosphere of the Party. Carol did not know about her husband's clandestine courtship with *The Weekly Review*. He had no inkling that she felt anything but loyalty to Marxism.

The B.B.C. news had just finished one night. It had been much the same news as any other night for a long time past, with a dismal recital of the evidences of the disunity of the United Nations.

Then, as I was about to switch it off, Carol who had been listening too, said angrily, "I'm sick of old Molotov saying no, no, no, the whole of the time, and I'm utterly fed up with Russia's behavior since the end of the war."

It was as though a reputed saint, living in a Christian home had followed up a broadcast of the Mass with a string of outrageous blasphemies.

And such is human nature in general and the twisted skein of my own position at that time in particular, that I turned on her, shocked and outraged, "That's a bloody fine way for the wife of a leading member of the Communist Party to talk," I exploded furiously.

"I don't care," was her defiant rejoinder. "I meant every word of it, and I'll repeat it all if you like."

She followed it up with a wholesale condemnation of all that had been taking place in Eastern Europe since the end of the war and a prediction that before we knew where we were we would find that Russia had succeeded in giving us a third World War. Then came a broadside on the British Communist Party leaders and a defiant declaration that she was fed up with the whole lot of them.

By this time I was getting over the initial shock and my heart was leaping. "You talk like the *Universe*," I scolded half-heartedly. "What the dickens do you think you're doing? Are you becoming a Catholic or something?"

My heart leaped still more when she said wistfully, "I wish I were." "And I wish to God I could do the same," I answered.

Hyde did not revert to a Dr. Jekyll. Despite ill health, he goes out his new apostolate zealously. He is now on the staff of London's *Catholic Herald*, and lends his experience to their interpretation of political events. Unconventional badness has been superseded by unconventional goodness. Both devils have been exorcised, the devil from whom he ran (the devil of sallow, dilute respectability) and the devil with whom he ran (misplaced zeal). Read this book. It's good stuff!

ED WILLOCK

BOOKS RECEIVED

The Triumph of Trust, The Story of Mother Connelly, by Mother Mary Eleanor, S.H.C.J., Peter Reilly Company, \$2.50. Biography for young readers of the Foundress of Holy Child nuns.

The Early Days of Maryknoll by Raymond A. Lane, M.M., D.D., David McKay Co., \$3.00. The first ten years of Maryknoll, told by the third Superior General.

Living the Mass by R. Desplanques, S.J., translated from the French by Sister M. Constance, S.C.H., Newman, \$2.75. A practical book of meditations designed to make the Mass an integral part of our daily life.

Characteristic Chats by Michael D. Forrest, M.S.C., Sentinel Press, \$1.00. A popular course on the theology of the Holy Eucharist.

After A Day, Lives of Fifteen Heroic Brothers of the Society of Jesus, edited by John P. Leary, S.J. Macmillan, \$4.00. Lives of lay brothers.

Cristlikeness, Conferences for Religious, by Sister M. Victorine, I.H.M., Newman, \$2.75. Treatise on the virtues of Christ.

The Spiritual Exercises of Saint Ignatius, by Louis J. Puhl, S.J., Newman, \$2.25. A new translation of the famous "spiritual classic."

The Psychology of Sartre, by Peter J. R. Dempsey, O.F.M. Cap., Newman, \$3.00. A detailed study of existentialist psychology.

Treatise on Preaching, by Humbert of Romans, edited by Walter M. Conlon, O.P., Newman, \$2.50. Translation of a thirteenth-century treatise.

Short Life of Our Lord, by Patrick J. Crean, Ph. D., Newman, cloth \$2.50, paper \$1.25. Scripture Textbook for children of high school level.

Selected Poems, by Robert Farren, Sheed & Ward, \$2.50. The author's own selection of his own poems.

The Golden Harvest, published by the Felician Sisters of Buffalo, New York. History of and description of the Order.

For Goodness' Sake, An Informal Treatise on Being Good, by William Lawson, S.J., Sheed & Ward, \$2.25. A discussion of virtue in which the author makes the pursuit of holiness more an adventure than a duty.

What Becomes of the Dead? by J. P. Arendzen, Sheed & Ward, \$3.50. Reprint of a good treatment of the doctrine, by the Chaplain of the London Catholic Evidence Guild.

Immortal Fire, A Journey through the Centuries with the Missionary Great, by Sister Mary Just, O.P., Herder, \$7.50. Comprehensive information about missionaries.

Chinese Hopscotch, by Sister Maria del Rey, Scribners, \$3.00. A story of Maryknoll nuns in the Far East.

- A Lost Language, and Other Essays on Chaucer*, by Sister Madeleva, C.S.C. Sheed & Ward, \$2.25.
- God, Man and Satan*, by Bernard J. Kelly, C.S.Sp., Newman, \$2.00. Short theological treatise on the Devil by an Irish theologian.
- The True Story of Bernadette*, by Henri Petitot, O.P., Newman, \$2.50. Translated from the French.
- Mary's Immaculate Heart*, by John F. Murphy, Bruce, \$2.50. Explanation and history of the devotion to the Immaculate Heart of Mary.
- A Philosophy of Form*, by E. J. Watkin, Sheed & Ward, \$6.00. Third and revised edition.
- The High Green Hill*, by Gerald Vann, O.P., Sheed & Ward, \$2.25. Collection of essays and addresses on a variety of subjects.

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